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he mentions two other similar cases that had come under his notice, one at the camp at Worle Hill, near Weston-super-Mare, and another at Gergovia in Auvergne.

In conclusion, it may be well that I should state briefly the degree of weight which I attach to the several facts mentioned in this paper, as evidence of the use of flint implements during the Roman era. In the case of the flints found on the surface in Oxfordshire, I consider the connection highly probable, if not actually proved. The connection, in point of time, of the flint implements and flakes with the Roman pottery found in the pit near St. Peter's appears to me to be sufficiently proved. The flint implements found on the surface in the Isle of Thanet may be of an earlier date, but their resemblance in character to those found in the pit renders it highly probable that they also may have been used in the time of the Romans. I can hardly hope that the details which I have recorded will be considered of very great interest in themselves; they must, however, be regarded as a contribution towards a general survey of the prehistoric archæology of the country, and, as such, I trust they may not be considered unworthy of the notice of the Society.

A discussion followed, in which Mr. Evans, Mr. Black, and Col. Lane Fox took part.

The Honorary Secretary then read the following paper;—

II.—The Westerly Drifting of the Nomads from the Fifth to the Nineteenth Century. By H. H. HOWORTH, Esq.

PART I. A.D. 1218-1868.

It may be perversity or it may be presumption in one so unimportant as myself taking heterodox views of the foundations upon which others have built; whatever it be, I confess that I am not contented with the method of inquiry becoming popular among ethnologists. I hold it to be a vicious method in any science which is not purely empirical, to attempt to approach the known from the unknown. To start an inquiry at the zero of perfect ignorance, and to weave fantastic fables out of a mass of disjointed and confused facts; and then to dogmatise with more than philosophic unction, as if the erections were riveted together with sober truth instead of being a mere toy; a house of cards. In charging much of modern ethnological research with such grave trifling, I do not hide from myself either the fascination of the amusement or the ease with which it may be followed. I deny its scientific worth. But, to leave generalities, I consider that prehistoric times and their doings can only be safely approached from historic times. That if we ignore the solid ground which has been well mapped out by former in-

quirers we shall be lost in the quagmire beyond. To-day is the best threshold to yesterday, yesterday to the day before, and so on.

The present position of anthropology is eloquent on my text. Not only do we find great authorities quarrelling over the most elementary facts in that science; but even quarrelling over its methods of inquiry. The skull and the skeleton are held to be the most invariable evidence of race, even to the separating of man into several species by some inquirers. By others, and notably by our president, they are held to be as subject to varying effects of climate and conditions as the wider world of life, whose laws of variation have been examined by Mr. Darwin. Again, anatomists ignore entirely the method and the results of philology, and hold language to be the most treacherous of guides; and thus I might continue. The main cause of these results I hold to be the forsaking of the strictly inductive method; or, as I choose to call it in such inquiries as ours, the historic method for one more allied to empiricism. Intuition may be the loadstone of poetry; it is as the mirage in historical inquiries. I preface my paper with these remarks in order that I may claim some patience from you for its hard dry story. In examining the ancient ethnography of Europe I have in common, may I say, with all other inquirers been baffled repeatedly by the miserable confusion in which it appears, when viewed through orthodox text books. I have tried to traverse the ground repeatedly with their aid in despair, and am convinced that the only approach, with any promise of success in it, is by gradually unravelling later changes and thus approaching earlier ones. I therefore begin with the latest.

My purpose is to trace the immigration and spread of the various nomade races which have overspread the great plains and steppes of southern Russia and Poland, the plains of Hungary, of Persia, and Asia Minor, since the fifth century. An inquiry, whose difficulty and importance may be tested by the fact that the French Academy has twice, without response, offered a prize for an essay on the subject. The number of inquirers in this field is legion, and there are very few facts for any new one to glean. There is still room, however, for a continuous survey of the whole, which I have attempted after a careful perusal of every authority within my reach. If there be nothing very new in my story it will, at least, be a good preface, a good clearing away of tangle, which will enable me to offer to your notice some fresh theories when in other papers I examine the changes of race in central and northern Europe at an earlier date.

The Hungarian plain and the steppes of the Ukraine are only a westerly continuation of the huge plains of central Asia. From

the mountains of the Tyrol to the Altai chain we have one continuous, monotonous level, here covered with a scanty and short grass, there a sandy waste bestrewn with salt and brackish marshes and pools, with long strings of reeds and sedges to mark the almost stagnant rivers. In some places, as on the banks of the Siberian rivers, capable of great cultivation; in others, as sterile as the Sahara. No mountain barrier, and in winter, when every river is frozen, no river barrier either, to prevent an army of horsemen marching from the Wall of China to the roots of the Alps, if persevering and strong enough. Except in Hungary and, as I have said, on the banks of some rivers incapable of cultivation and therefore of settlement, necessarily the home of herdsmen and wanderers, and by whomsoever occupied, all answering to the description of nomades. This long stretch of pasture and desert is bounded roughly on the south by the Danube, the Black Sea, the Caucasus, and a line drawn from the southern shores of the Caspian to the mountains of Thibet. On the north by Great Russia. The country of the Bashkirs to the Ural chain, and then the Siberian plains to the Altai chain; within these limits changes of population and revolutions have been frequent, many of which, as the tyro in history knows, have affected the course of the world's progress in no mean degree. Such of these as affected Europe it will now be my province to describe. We will begin with the last.

I have elsewhere treated of the spread of the Slavic races in recent times. The last great extension southwards was, as I have shown, at the expense of Turkey; in the conquest of Bessarabia the territory of Crim, or Little Tartary, and the steppes of the Kuban, and most of the *colonies* now found in these regions, consisting of Jews, Armenians, Greeks, Bulgarians, Germans, and Russians date from no earlier time than the days of Catherine II. As I have already described them at length I will leave them. If we examine the ethnographic map of southern Russia, and eliminate these colonies, we shall find it occupied by three patches of colour, representing respectively the area occupied by the Cossacks, by the Kalmucks, and by Tartars of different kinds. The Cossacks will be found in my paper on the Slaves, and we begin with the Kalmucks; their history has been examined by Dr. Clarke, Pallas, and De Hell, and, at an earlier date, by that marvel of research, De Guignes. I do but epitomise their accounts.

The Kalmucks are distinguishable from the tribes that surround them by very marked features of language, customs, dress, and religion. In all these respects, they carry us far away to the east to the borders of the Chinese empire. In Europe they form an isolated island of population, separated by

the great steppe of the Kirghiz (a fearful desert both in extent and sterility) from their kinsmen in the east. Their religion that of the Thibetan Buddhists, their features and language Mongolic. The present limits of European Kalmuckia, according to De Hell, are to the north and east of the Volga as far as lat. 48°, a line drawn from that point to the mouth of the Volga parallel with the course of the river, and at a distance of about forty miles from it ; and, lastly, the Caspian as far as the Kuma, to the south of the Kouma, and a line drawn from that river below Vladimirofka to the upper part of the course of the Kougoultscha, the Egoslisk and a line passing through the sources of the different rivers that fall into the Don, form the frontiers on the west. The whole portion of the steppes included between the Volga, the frontiers of the government of Saratof, the country of the Don Cossacks, and the 46° N. lat. form their camping ground. Thus they occupy the greater portion of the government of Astrakhan, a part of that of the Caucasus, and, according to Bronewsky in his *History of the Don Cossacks*, a few are also found in their territory. They number 15,000 or 16,000 families, and their number has been stationary for sixty years. Their history, so far as it affects our inquiry, is simple enough. The Kalmucks, otherwise known as Élenthes or Olöt, were anciently divided into three branches :—1, the Tchougars, or Soougars, who are now broken to pieces and scattered in the country west of the Altai mountains as far as Lake Balkash, bordered on the south by the Bokharian Turks, and on the north by the Russians ; 2, the Koschotes, who occupied the kingdom of Tangout in the time of De Guignes, and were then governed by two khans, one in Thibet, the other in Tangout, both under the Dalai Lama ; and 3, the European Kalmucks, called Torgouts and Derbetes. The Soougars, united with the Derbetes, were, at the beginning of the seventeenth century, the most formidable tribe in Central Asia. De Guignes gives a long account of them. How the founder of their empire about that day got the title of Kontaish (Khan Taisch) from the great Lama, and how the Khirgises, the Talangouts (or Tangouts), and the Khalka Mongols were successively subdued. How at length the Chinese interfered, and how by a number of family dissensions among the descendants of their great khan Baschton, who had also subdued the Buriats and the Turks of Yarkand, Turfan, Kaschgar, and Akson, their limits were curtailed.

In 1724, when De Guignes wrote, they still dominated over the Khirgises, the Mimgats (Numkats), the Koiots, the Kaschkots, and the Bukarian towns, and could bring 100,000 men into the field. The foundation of this monarchy involved the

subjection of many petty chiefs, and it would seem that one of these preferred emigration (at least so I read the authorities), and in 1630 with 50,000 Soougar and Torgout families, crossed the Volga and threatened the town of Astrakhan. Cho Orloik, as he was called, was killed in an assault on that town. In 1665 his son, Daitching became a nominal vassal of Russia.

This was followed by a fresh emigration of 10,000 tents. In 1665 the Kalmucks were all united under their greatest khan Aionki. But this unity necessitating the suppression of many minor chiefs, is never effected among such races without some emigration, and we have in De Guignes a somewhat romantic account of an expedition made by the son of Aionki to the Eastern Olöts, on the borders of Mongolia, with a large number of tents, the khan of those Eastern Olöts, whose name was Tsahan Areptan, and had married a daughter of Aionki, sent him back to his father and distributed his followers among his own people.

Aionki Khan was the supreme ruler in the Kuban, and about the northern shores of the Caspian he greatly assisted Peter the Great in his war with Persia, and was treated by him with distinction; the Chinese emperor also sent ambassadors to him. On his death, in 1724, dissensions arose among the Kalmucks which are particularised by De Hell.

In Oubacha's reign, which commenced in 1761, the Kalmucks were reinforced by 10,000 tents, increasing their number to 80,000 families. They then occupied the country bounded by the Ural and the Don, by Taritzin and the northern slopes of the Caucasus. Oubacha was regarded rather as the ally than the vassal of Russia, and paid no tribute. He assisted the Russians in their campaign against the Turks and Urjays, and at the siege of Otchakof.

On the 5th of January, 1771, began the celebrated flight of the Kalmucks. Frightened by the growing power and ambition of Russia, and no doubt encouraged by the Chinese, Oubacha set out with 70,000 families, leaving only about 15,000 families in Russia. He crossed the Ural, and, after a fearful march of eight months across the steppes, assailed at every turn by the Cossacks, the Khirgises (their hereditary enemies), and the Buriats, he arrived on the borders of China with 50,000 families, consisting of 300,000 mouths. These were increased to 80,000 by fresh emigrations from Great Tartary, in 1772, of all the remains of the Olöt Torgouths and some hordes of Pourouths(?). The history of this celebrated flight has been told very graphically by the Jesuit Father Amyot, who was at Pekin when they arrived. He calls them the Tartars composing the nation of the Torgouths. Those who remained behind con-

sisted mainly of Derbetes and Koschotes. With the exception of a short period during the reign of the eccentric Emperor Paul, these latter have been ever since entirely subject to Russia—a small clan of 500 families who encamp on both banks of the Kouma are nominally Christians. Oubacha's emigration left the plains of the Ural vacant. About the beginning of this century some Kirghiz of the Little Horde took possession of them with the consent of the Russians. They have increased to about 8,000 tents.

Turcomans, to the number of 3,838, all Mahommedans, and much mixed with Uagays, entered Russia in the train of the Kalmucks, apparently as their slaves. They have their own lands between the Kouma and the Terek, and a summer camping ground has been assigned to them along the Kalaowe.

I have been more particular in my account of the Kalmucks because of their extreme interest. A drifted fragment of China, Chinese in feature, in manners, and religion, they are the most essentially foreign and distinct elements we have in European population. They, in fact, form an outlier of China, and its emperor always kept up intercourse with them till they were finally subdued by Russia. They have mixed little with surrounding peoples, except with the Cossacks, who have often chosen wives from among their ugly daughters. I have not repeated what is already so notorious, viz., the account of their customs and appearance contained in the graphic pages of Pallas and Dr. Clarke, and would refer those interested in them to those very accessible writers.

The date of the arrival of the Kalmucks was 1630, and we may now start afresh with that date, and with their names erased from the ethnographic map of Europe.

The extension of Russia under the great Czar Ivan, which led to the incorporation of the old Khanates of Astrakhan and Casan, is the next important era in our progress, but, as I have treated of this at length elsewhere, I will only refer to my paper on the extension of the Slaves, shortly, I hope, to be read here.

We will now change our point of view to another district, and narrate very shortly the progress of the Turks in Europe. I mean that modern section of the Turks known as Osmanli. The history of every nomade race which has attained great notoriety is monotonously simple. Some chieftain of a clan, by his superior address, courage, or good luck, is more than usually successful in a raid against a neighbouring tribe, or against the common enemy. His name becomes famous, and attracts many fugitives and deserters to his tribe, which adopts his name, and eventually crushes weaker and more effete neighbours,

and in a generation or two grows into a widely recognised power.

In the case of the Osmanli the history of this progress is handed down to us with all its details. In 1224 Soliman Shah, the leader of a small tribe of Turcomans, pressed by the Moguls, left Khorassan and advanced westwards. He was drowned in the Euphrates. His son, Ertoghrul, enlisted with four hundred tents in the service of Aladdin, the Seljuk sultan of Iconium, and having fought successfully against Greeks and Mongols was established at Surgut, on the banks of the Sangar in Phrygia, where he reigned fifty-two years. This area, corresponding to the ancient Phrygia Epictetos, is known to the Turks as Sultare. Ēni Osman, or Othman, was the son of Ertoghrul; having become independent of the effete sultans of Iconium, whose patrimony had been divided into a heptarchy of Seljuk principalities; he broke through the passes of Mount Olympus, previously the unshaken barrier of the Greek emperors, and ravaged Bythia. In his latter days he took Prusa; this became the capital of his son. From Osman the Osmanli trace their name, and their first organisation as a nation. Orchan was the son and successor of Osman; in 1327 he took Nicomedia; in 1330 Nicæa, and six years later he took Pergamus with Mysia from a Seljuk prince. He took the title of Padishah, and his court was called the High Porte. In 1341 the Turks first crossed into Europe, but this was only a transitory visit. In 1357 Soliman, the son of Orchan, took possession of Gallipoli and Sestos, and first planted a permanent colony of Osmanli Turks on this side of the Bosphorus.

Orchan was succeeded by Amurath I; in 1362 he took Adrianople and made it his capital. By the battle of Maritza he gained Rumelia, *i. e.*, Macedonia. In these areas he planted colonies of Turks and Arabs. In 1376 he took Misa, a frontier town in Servia, and the prince of Servia paid tribute. In 1389 he reduced Bulgaria, and in the same year, by the battle of Kossova, in which he was killed, Servia was subdued. Amurath I, by these vast conquests, had reduced to his sceptre nearly all European Turkey; he was succeeded by his son Bajazet. In 1391 Wallachia became tributary to Bajazet. In 1392 Caramania, Sivas (Sebaste), Kastemouni, Samsoun, and Amassia, with their territories, were subdued. Bajazet now overran Styria and southern Hungary, and then, sweeping over Locris and Bœotia, he subdued the Peloponnese, taking Athens in 1397. He transplanted thirty thousand Greeks into Asia, and planted Turcoman and Tatar colonies in Laconia, Messenia, Achaia, Argolis, and Elis. The career of Bajazet was stopped by Timour, at the battle of Angora, the account of which forms such a brilliant episode in Gibbon.



The effect of Timour's conquests on the nations of Asia was very profound, although his immense power was inherited by no one. He broke to pieces all the great monarchies of the east, and after he had passed away we find everywhere weakness, discord, and civil strife. The empire of the Osmanli suffered no less than others, and from 1402 to 1413 there was practically an interregnum; the shattered fragments were reunited by Mahomet I, in the latter year.

In 1430 Thessalonica was conquered from the Greeks. In 1444 was fought the great battle of Varna, by which Servia and Bosnia were again subdued. In 1453 Constantinople fell; this was followed by the complete annexation of Trebizond and the Pelopponesus, and Servia and Bosnia were reduced to Turkish provinces; while the princes of Caramania were finally subdued. Herzegomia and Albania, with the islands of Eubœa, Lesbos, Lemnos, Cephalonia, &c., and the town of Otranto in Italy, complete the grand catalogue of the conquests of Mahomet II, but hardly complete his exploits for our purpose. It is well known that from the thirteenth century the Genoese had planted colonies on the whole northern sea-board of the Black Sea, and that these towns monopolised a vast trade across the Caspian with Persia, China, and India. These towns were encouraged by the generous and cultivated Khans of the Crimea, but they were not to be endured by the jealous conqueror of Constantinople; he sent his vizier, with three hundred ships, who took Kaffa and overran the Khanate; forty thousand of their inhabitants were carried off to Constantinople, while some fled to the Caucasus, and a colony among its motley peoples still claims descent from the merchants of Genoa. Mahomet contented himself with placing his nominee on the throne of the Khanate, which thenceforth became an appanage of Constantinople, and an ever ready thorn to push into the weak flanks of Russia.

Though this was the immediate consequence, it led to others which became of historical importance in later days. Dependent upon the Khan of the Crimea were all the hordes of Uogay Tartars, who wandered on the steppes from Bessarabia to Tanganrog, as well as those of the Kuban. The Circassians of the two Kabardas, then a numerous race, as well as the Circassians of the mountains, were in the same position, and all these became, by the conquest of the Crimea, subject, or rather dependent, upon Turkey, which, no doubt, acquired a protecting influence over all the Caucasian tribes in the north-west Caucasus who professed Mohammedanism. They built some towns on the coast, and Mingrelia, Imeritia, Gonriel, and other Caucasian districts thus became, at least nominally, subject to the supreme head of Islamism; and, no doubt, the same influence

extended into the northern khanates of Astrakhan and Casan, thus forming a perfect curtain round the most assailable parts of Russia. Mahomet II died in 1481. In 1514 Selim I, the greatest of the Osman sultans, fought the great battle of Calderan against the Persians, which led to the annexation of Kurdistan and Diar Bekan. In 1516-17, Syria and Egypt were conquered, and Selim succeeded to the titles as well as the heritage of the caliphs.

Solyman, the magnificent, was the successor of Selim. In 1521 Belgrade was taken by Solyman, and his successes in Germany were followed up until, in 1547, by a treaty with the empire, nearly all Hungary and Transylvania were made Turkish provinces, and the emperor Ferdinand paid tribute to the Turks, one hundred thousand Christians being transplanted into Turkey. The Venetians had long been despoiled of the Greek islands of Eubœa, Lesbos, Lemnos, etc. ; they now lost their hold on the republic of Ragusa, while Moldavia and Wallachia became appanages of the Porte. At the other end of the empire, by a succession of wars with Persia, large parts of Armenia and Mesopotamia, including the great cities of Erivan, Van, Mosul, and Baghdad were incorporated.

In 1576 these conquests were followed up by Amurath III, who took Georgia, the city of Tabriz, and the ports of Azerbaijan, Schirvar, Loristan, and Scherbezul, on the Caspian, from Persia. The connection with the northern dependencies of Turkey having been made by the bey of Azoph, who marched round the eastern Caucasus with a body of Tatars. Thus was completed that vast conquest which extended over all the seats of ancient grandeur and culture. Every city, except Rome, which was celebrated in ancient times, and all the cradles of the world's civilisation, were included within the vast dominion of the Osmanli. I have thus completed the narrative of the extension of the Osmanli Turks, a narrative which savours more of a skeleton of history than of ethnology, but it will be found that in following the intricate coils of tangle into which the continuously flowing streams of emigration have involved the eastern world, no way can be made unless we follow strictly the lines of march of the emigrants and invaders. In every such revolution there is some focus of energy, and, however distant this may be, we must keep our eyes upon it while we examine the outer waves of disturbance it has caused. The nucleus, in this case, was the small band of Turcomans on the borders of Bythinia, which emancipated itself from the dominion of the Seljuks.

If we examine the ethnological value of this vast extension, we may divide the subject into two sections. On the one hand, we have the migration of Turks into an area previously free from them ; on the other, their effects upon those countries

already overrun, or partially subject to Turkish influence. The former area includes all the country from the Danube southwards, usually called European Turkey, and that small piece of Asia Minor bound by the Olympian Mountains, which the Greek Emperors had preserved in their contests with the Sultans of Iconium. Within this area there is a population of Turks of about 3,000,000. They are nearly all inhabitants of the towns, the country populace has been but slightly affected by Turkish blood, and even of those we number as Turks must be many descendants of Bosnians and other Mahomedans who are Turks in everything but blood. Many of these European Turks, whose settlements are dotted over the map, are Tatar and Turcoman colonies settled here by different sultans after their eastern wars, replaced often by Christian colonists in Asia. Others are the descendants of military colonists of the type of Turks found in Asia Minor, whose blood, as well as language, often bear traces of Persian and Arabic influence. If we erase these settlements from the map we shall have remaining three great bodies of different races—Slaves, Greeks, and Albanians. With them we have nothing to do at present. North of the Danube, round the east of the Euxine, and generally in Asia, the Turkish race had been previously known. Here the conquest of the Osmanli had not such marked ethnological features. Colonies and towns were founded, tribes of Turcomans were transplanted, and a large Georgian and Caucasian element was infused into Turk families by the importation of slaves. Otherwise the influence was chiefly political and interesting historically. The authorities for this section of my paper have been chiefly Creasy, whose history is an epitome of the great work of Von Hammer; Malcolm's *Persia*, a most careful work; Latham's various works; Wilkinson's *Dalmatia and Montenegro*; and the volumes of De Guignes.

We will now change our point of view again. The river Oxus is one of the best boundary lines in Asia. It separates Iran from Turan in the traditional history of Persia. In later times it has been the Rubicon which Tatars and Turks have crossed when they have invaded the west. Running from the Hindu Kush to the sea of Aral, it forms the southern and western, as the Jaxartes forms the northern, boundary of the Transoxiana of the ancients, the *Mavera-ul-Nehr* of the Arabs, the Great Bokharia of European geographers. This area is now occupied by the three Uzbeg Khanates of Khiva, Bokhara, and Khokand. In the centre and north are the wide deserts that separate them from the Kirghises. Bokharah occupies the south, Khiva, called also from the sea of Ural, Charizine or Carismie, immediately to the south of that sea, and surrounded

on all sides by desert and Khokand. The ancient Fergana, bounded on the east and south by Chinese Tatar, on the west by Bokhara, and on the north by the Khirgizes of the Great Horde. Besides these three Khanates in Transoxiana, the Uzbeks are also masters of Balkh and its dependencies, and of the hill states of Hissar, Kulah, Kunduz, etc., north of Badakshan.

Abul Ghazi Khan, a chieftain of the Uzbeks, is the chief authority for their history. When the power of Timour fell to pieces a dynasty descended from him, and, described by De Guignes as the Timurides, retained the dominion of Tagatai, which was gradually diminished to the provinces bounded by the Jaxartes and the Oxus, and certain dependencies in Balkh and the south-west; this province had always been subject to incursions from the north, and at length in 1494 Scheibek Khan entered it with the Uzbeks, and drove thence the reigning monarch, who was no other than Baber, the celebrated invader of India. Scheibek was killed in 1510, but Great Bukharia continued subject to his family till 1539, since which it has been broken up into separate Khanates.

Thus we get the first date for the appearance of the Uzbeks on the frontiers of Persia, namely 1494. Whence they came, is not so easy to answer, and has been warmly contested. I prefer to follow Abul Ghazi and De Guignes supported by other evidence, to trusting Klaproth's unsupported theory. Abul Ghazi tells us the name was adopted by the tribes of Kaptchak in honour of one of their Khans, a descendant of Baton, who established Mahomedanism among his subjects. De Guignes gives us an account of their ancestors under the title of the Moguls of Turan. About 1370 Fulat Khan divided the patrimony of his family between his two sons. One of these took the town of Nishni Novgorod from the Russians in 1377. A descendant of the other son was killed by the Kalmucks, and, leaving no living heirs, his people became scattered, and most of them probably subject to the Kalmucks. The Igours and Naimans remained constant to a posthumous son of the last Khan, but his power was so weakened that it could not compete with the Khans of the other line, and a descendant of the Khan who took Nishni Novgorod, namely, the Scheibek whom we have named, succeeded to the united empire, soon after which, probably pressed by the same Kalmucks, he crossed the Jaxartes and, as we have said, drove Baber from Transoxiana. This narrative brings the Uzbeks from Kaptchak and the country about the Iaik and the Ural mountains in close contact with Astrakhan and Casan, typical Turk settlements in which the purest Turki is spoken, and the least mixture of Mongol

blood is found. Now Vambéry, in his *Travels in Central Asia*, mentions certain facts which confirm this view. He tells us the Osbegs chiefly live in settled abodes. They extend from the southern point of the sea of Ural as far as Komul (a forty days' journey from Kashgar); they are divided into thirty-two tribes, scattered indiscriminately over this vast area; and, though differing in language, customs, and physiognomy, they affiliate themselves invariably to one of these tribes. He tells us the Khivan prides himself on the purity of his Ozbeg descent as compared with his brothers in Bokhara and Kashgar. Thus we find the typical Ozbeg, both in language and other respects, at the point nearest to the Kaptchak. Among the thirty-two tribes is one called Kaptchak, as well as others renowned in Turkish annals, such as Nayman, Az Djagaty, Nigur, Nojai, etc., all of which connect them with the same area. Again the dominant race in Khokand are said by Vambéry to be the Kiptchak, and to claim descent from the inhabitants of Desht Kiptchak, the Kiptchak Desert so often referred to in the *Annals of Timour*. All these facts, coupled with this, that we know of no other invasions from Budakshan and the other spurs of the Hindoo Kush, whence Klaproth brings the Osbegs, make it almost conclusive that they came from Kaptchak. Their arrival drove many Turcomans into Persia, Asia Minor, and the deserts east of the Caspian.

Before the arrival of the Uzbegs the Turcomans, or, as they sometimes affected to call themselves, the Mongols, were the dominant race in Transoxiana. Mongols they were only in so far as the family of the Khan, and, perhaps, of some of the leading men in the country, were descended from the followers of Genghiz. They were Turcomans, that is, resembling Turks, having intermarried with the Tajck inhabitants of the town, and become from a Turk point of view demoralised. Many of them still remain in Transoxiana; others are scattered all along the northern frontiers of Persia; while others are settled in Persia and Roumelia. Vambéry has described them at length. Their greatest hero is Timour. He has himself left us the memoirs of his life, which have been translated by the Oriental Translation Fund. At his birth the Khanate of Tagatai had been much curtailed; Charismia, with the Turcoman hordes of the Caspian desert dependent on it, was independent. While the district he calls Turan, including Balkh, Khojend, Khutelan, Badukshan, Taschkend, etc., was divided among a number of petty chiefs. While to the north Desht Iitteh, answering to the Steppe of the Great Horde of the Kirghises, was held by Tughlech Khan, a descendant of Genghiz, who committed periodic raids on the Bukharian towns.

Timour, at first but the chieftain of a little district called

Kesh, or Shebri Sebz, by his address was rapidly raised to the commandership of the Bokharian army. He never aspired to more than the title of Emir, and seems always to have kept a shadow of monarchy or *roi faineant*, as a conscientious tribute to the divine right of kings, who was known as the khan. Timour, having subdued Charism and the chieftains of the so-called Turan, and having defeated the Getes, was at length in 1371 with great solemnities installed at Balkh as chieftain of the various tribes of Tagatai.

In 1382 he conquered Khorassan, Candahar, and Caubul. In 1383 he invaded Persia and overthrew the descendants of Hulakoo, who reigned at Sultaneah. Seistan and Mazanderan having previously submitted to him.

In 1386 he entered Georgia and made its king, Bagrat the Fifth, prisoner. The savage Lesghians were then assailed, and their khan and the ruler of Shirvan both submitted. The Cyrus was passed, and the country on all sides pillaged. The fate of Christian unbelievers being always the hardest, many of them being forced to apostatise. The next year saw his armies overrunning Erzeroum, Van, and other Turcoman towns, while Isfahan, Shiraz, Faryezd, Kerman, and Laristan were trampled under. Even the proud robber chieftains of Kurdistan had to submit.

In 1389 he invaded Kaptchak on the one hand, and the country of the Getes in Little Bacharia on the other. He passed the desert and took the palace of the King of the Getes situated to the east of the river Ili, and west of Lake Saissan. He then advanced eastward, and by a series of magnificent marches detailed by De Guignes, overran Mongolistan as far as the borders of China.

In 1391 he subdued Kaptchak. In 1393 Baghdad submitted to him. In 1395 he again forced the passes of the Caucasus, destroyed Astrakhan and Serai, the capital of Kaptchak, took all the strongholds from the mountain tribes of Circassia and Abkhassia, entered Russia, and sacked Moscow.

In 1398-99 he subdued Northern India, and in 1402 completed the roll of his conquests at the battle of Angora, where he took the Osmanli Sultan, Bajazet, prisoner, as we have already related. He died in 1404.

At his death Timour ruled over the widest area that was ever controlled by one man. He shook to pieces the Mogul empires in Kaptchak and Persia, and that of the Osmanli and the Seljouks further west. His policy was to force submission from all the minor rulers; he was content to leave them to rule their countries conditionally on their obeying him. His ostensible object was the promotion of the faith. And since the days of the early Caliphs no Mussulman ever deserved so

well the reward of an unflinching propagator of his creed. To read his autobiography beside the pictures of desolation drawn by his victims, one can hardly credit the reports of the latter. Yet his wars must have fearfully decimated the thrice pillaged regions of Georgia; the hungry plains of the Volga and the teeming cities of Northern India. Unless the hyperbole of eastern has been more than usually extravagant, Timour must claim the title of being the greatest butcher of mankind, and yet his capital, Samarcand, was the scene of unrivalled eastern magnificence and refinement, and the journal of his life bears few traces of cynicism. His conquests must have disturbed very greatly the course and prosperity of the caravan trade with China and India, and, no doubt, accelerated the discovery of more safe routes to the east. At the same time these conquests reaching from China to Smyrna must have stirred much sluggish blood, and must have distributed the fruits of various civilisations among the widely separated peoples of Asia to good purpose: and these are results the ethnologist cannot ignore any more than the historian, though they be not, perhaps, so palpably within his province as the mixture of blood and language, caused by the tramping to and fro of millions of men among the empires and deserts of a continent so vast and so variously peopled as Asia.

We must again shift our point of view and take up another thread in our knotted subject. Few names occur more frequently in eastern travels than that of Tatar. Tatary is the name by which most people fill up the vacuum associated in their minds with Central Asia. This is known to the older writers as Great Tatary. Little Tatary is the European area occupied by the Russian provinces of the Crimean Kherson and Ekaterinoslav.

It is time we should turn our attention to the Tatars. Their name, affinities, and history have caused some heartburnings to inquirers, but all are now agreed on the main facts. The name Tatar occurs in western writers for the first time as the title of the followers of Genghiz Khan and his sons. To the Chinese it was known as early as the eighth century. Jean du Plan de Carpin, the Pope's ambassador to the great khan of the Moguls, tells us "the country of the Tatars is called Mongal, and is inhabited by four different peoples—the Jeka Mongals, that is the Great Mongals, the Sou Mongals, or Aquatic Mongals, who calls themselves Tatars from a certain river called Tatar flowing through their territory, the Merkits, and Mecrits. These four peoples have one personal character and one language. In another place he identifies the Sou Mongals with the Tatars. The derivation of the name Tatar,

given by Du Carpin, is reasonable, and confirmed by the fact that we find other eastern tribes, notably the Sougars, which have taken their names from the rivers along which they were settled. The Tatars were, therefore, one division of the race known as Mongal-Tatar, being specific Mongal generic. According to D'Ohson, the Chinese applied the term Tatar to all the nomades living north of the desert Sha Uo. Thus, as is very frequent in eastern history, the most conspicuous clan or tribe gave its name to the whole nation as known to its neighbours, and eventually became its recognised title even among the distant nations of the west. The Chinese speak of white and black Tatars, and a comparison of their accounts with that of Du Carpin has made D'Ohson and Abel Remusat identify the Jeka Mongals as the Black Tatars, and the Sou Mongals as the White Tatars. Rubruquis, the most interesting of all eastern travellers except Marco Polo, is another authority whose burden is the same, and he tells us the native traditions (like so many in the west) made the Moguls and Tatars descend from two eponymous heroes who were brothers. All this is proof, if proofs were now wanted, that the original Tatars were of the race we call Mongal; now the modern Tatars are not so, at least the Tatars of Little Tatar and of the west. They are, in fact, typical Turks, and repudiate the name Tatar as a term of opprobrium, and call themselves Turk. Their language is at the same time one of the purest idioms.

In order to explain this, we must now trace the history of another Asiatic conqueror, namely, Zenghiz Khan. Rubruquis tells us that before the time of Zenghiz the Moals or Mogals and the Tatars were both very insignificant tribes dependent on the Khan of the Naymans, who ruled in Carakathay or Kaschgar, who was also called Prester John by the same author. This insignificance is confirmed by the Chinese authorities of De Guignes. It was the fame won by Zenghiz that shed itself over the tribes whence he originated, and of whom he was so proud, until the name Mongolistan, was owned by the vast tracts also called in our map Chinese Tatar.

Zenghiz Khan, or Ternudjin, was the son of Yesouliou Bahadour, khan of the Jeka Mogals, and was born in 1163.

His first exploit was to subdue certain tribes or clans who had revolted and chosen a separate khan on the death of his father; the river Onon being the chief scene of his early exploits. In 1203 he defeated the Keraites. In 1204 the Naymans, who lived west of the rivers Altai and Seba. In 1206 he subdued the Merkits, rulers of Tangout or Hia, and adopted the title of Djenghiz (very great) khan. In 1208 the chief of the Kergis acknowledged him as great khan, and was followed



by the Dsoigerats. In 1209 the Onigours changed their allegiance to him from the chief of Karakhitay. The Mia Tche, then masters of Northern China had long exacted tribute from the Mongals and other frontier tribes. Zenghiz in 1210 refused to pay, and having crossed the great wall ravaged Chansi and Pecheli, the frontier provinces of China. Zenghiz now called together a great council of generals and apportioned to each the subjugation of some empire. The Merkits, Naymans, and Tumats, were first chastised for their rebellion. Zenghiz then turned his arms to the west. Mohammed, sultan of Charizu, was then at the height of his power. Transoxiana was all his, and the Kapchaks and Turcomans were dependent on him; he had lately deposed Gourkhan, emperor of Caraklulay, and had placed Keshloulk, khan of the Naymans, on the throne; Zenghiz defeated and killed Keshloulk and was acknowledged as emperor by the Caraklutans, Naymans, Kangli, and by the dependent districts to the south, including Badakhshan attended by his dependents the khans of the Ijours, the Karlicks, and of Almaligh, and in concert with the khalif of Baghdad, with whom Mohammed, the great ruler of Charizme, had a quarrel; Zenghiz, in 1219, attacked and took Bokhara and Otzar, and reduced Fergana (Khokand) and Khojand. He next took Samarcand, and Mohammed was chased through Persia and died a miserable fugitive on an island in the Caspian. The next conquest was an arduous one, namely, that of the great city of Charizme (the modern Khiva), the great mart of Asiatic trade and the *entrepôt* between Asia and Europe. Its extent may be guessed from the fact that on its assault one hundred thousand men were put to the sword. Another great city, namely Balkh, reputed to have contained twelve hundred mosques, fell in 1221; the same year Khorassan was overrun. In 1223 the Moguls forced the passage of Derbend, and by a stratagem defeated the armies of the Alans and Kaptchatk. The Kaptchatk sought the aid of the Russians; their united army met the Moguls on the Borysthenes and was defeated; the latter having ravaged Kaptchak and made the circuit of the Caspian re-entered Great Bokharia. In 1224 Caracorum was made the capital of the Mogul empire. In 1225 Southern China and the Corea were made tributary. In 1227 the princes of Tangout were destroyed. In the same year Genghiz died. The eldest surviving son of Zenghiz succeeded to the dignity of great khan at Caracorum, his brothers received hereditary appanages, with commissions to widen their bounds by conquest; thus Zajatai, a name well known to eastern scholars, received that territory now ruled over by the Uzbegs. Baton, son of Touschi and grandson of Genghiz Kaptchac and the country to the west; Schuban, brother of

Baton, received an uncomfortable heritage to the east of Kaptchac, among the mountains of the Ural, with the steppes of the Khirgises, and the sandy wastes of Ara Koum and Kara Koum; with these he received a great army of Moguls, Naymans, Carlks, and Ijours, with whom his descendants fought on the one hand against the Russians, burning Nishni Novgorod in 1377; and, on the other, against the Kalmucks. From this Sceiban, according to De Guignes, was descended Scheibek, who led the Uzbeks into Transoxiana.

The southern provinces of the Mogul empire, namely Persia, Khorassan, and Cabul, with the nominal dominions over the Kurdish and other tribes, fell to Suli Khan, the fourth son of Genghiz.

Caracorum was the heart and centre of the grand empire; there, on the death of the great khan, deputies from all the lieutenancies went to assist in the election of a new one, and although in the case of these lieutenancies the sacred family of Genghiz was never departed from and the descent was practically hereditary, yet no khan was ever considered to be seated on their thrones until he had been invested with every ceremony by the great khan. Zenghiz made the Onijour Turks (the most cultivated race then in Asia) teach his people letters. It was probably from the same source that he derived his religion, for we are told he was a convert to the religion of Io, or Buddha, that form of it still found in Thibet and presided over by its grand lama. Buddhists, the Moguls have ever been since in their headquarters in Mongolistan; elsewhere it was different; the armies of Zenghiz were only in a small measure composed of his own folk. The Moguls proper formed only the picked men, the aristocracy, of his army; the rest consisted of contingents from every race he conquered; the largest of these was undoubtedly Turkish, in fact we may look upon the great bulk of his army as Turks. Now Buddhism has never been a favourite religion of the Turk races; it may be that it is too passive, too philosophical, too immaterial, for them. Mahometanism, since the crusading days of Mahmood of Ghazin, has ever been their special creed; and although one of the chief ways in which Genghiz showed his contempt for his southern victims was by trampling on the religion of Islam, and although he did effectually trample on it for a while, and his immediate descendants in Persia, Zajatai, and Kaptchak despised the religion of the caliphs, whose country they overran, it was eventually too strong for them. One by one they gave way and compelled their subjects to follow, and, like all converts, became very intolerant. It is questionable whether their conversion was so much religious as political, at least we find that

as converts they became as impatient as good Mussulmans should be of the domination of heretics and, one by one, the different Mogul khanates broke the links which bound them to their Buddhist masters at Caracorum. And now we find Mahommedanism and Buddhism to be perhaps as good tests as any we have of the Turk and Mogul nationalities. The border land, the marchland of the Khirgisese deserts being unpronounced in their religious peculiarities, and partaking a little of those of both their neighbours. These deserts, known as Desht Jetch to the Mahommedan writers, were associated by them, as we gather from Timour's expressions, who calls them the relations of his own folk, more with unbelief in religion than with any ethnic peculiarities.

It is worth while to say a few words of each of the three greater khanates, namely Persia, Zagatai, and Kaptchak. Touli khan, governor of Persia, left two sons, Manyon Khan and Hulakoo Khan; the former was elected grand khan on the death of Keyouk, the son of Octai, without issue. It was to him Rubriqueis went as ambassador. Hulakoo Khan, in 1256, took Baghdad and killed the caliph; he then overran Persia, Syria, and Mesopotamia. He lived at Marajha in Alderbojan (Media), and died there in 1264. His successor, Abaka Khan, married the daughter of Michael Palæologus. His brother, who succeeded him, became a Mahometan under the name of Ahmed Khan; but he was an unimportant convert, for his successor received the investment of the sovereignty of Persia, Arabia, and Syria at the hands of the grand khan. Tabreez now became the capital of the empire. About 1300 Baider Khan, a grandson of Hulakoo, finally embraced Islam, with his followers, and threw off his allegiance to the Grand Khan, defacing his name from the Persian coins. This was followed by invasions from the more loyal country of Zagatai. Mahomed Khodanbundah, who succeeded in 1303, was the first to proclaim himself of the sect of Aly. His successor, Abon Seyd, was the last of the descendants of Hulakoo who possessed any real power, his successors were merely *rois fainéants*, and were finally overthrown by Timour.

Zagatai, the second son of Genghiz, was much respected by the Turks; one of their tribes, the Ouloss, took his name; the most polished dialect of Turkish is still called Chaghtai, and the provinces over which he ruled are often spoken of by his name. They answer generally to the Maouareunahar of the Arabs, but in their greatest extent were bounded by the Indus and the Ily. Zagatai died in 1242. Berrak was the name of his successor, who adopted Mahommedanism; he was styled sultan Djelaleddin. The rich city of Charizme, surrounded with

deserts and with its sturdy Turcoman soldiery, seems to have revolted from the chan in early times. It was never finally subdued till the days of Timour. The same may be said of the hill states of Badukshan, etc., and of Balkh. The dynasty of Zagatai in Transoxiana was supplanted, as we have shown, by Timour.

North of the Caspian and the Euxine, and answering to the three Tatar khanates of Crim, Astrakhan, and Casan, was the great dominion called Kaptchak, a name applied before the arrival of the Tatars, merely to the long valley separating the rivers Volga and Ural. I have already spoken of one invasion of this area made by the Tatars. Before the death of Batou, in 1255, they had completely subdued all Russia, had ravaged greater parts of Hungary and Poland. Batou succeeded by his brother, Bereke, who embraced Mahomedanism. In 1258-59 his armies ravaged Lithuania, while he himself at Novgorod received the submission, and caused a census to be made of his Russian subjects. In his reign one of his generals, Nagaia, revolted, and created a fresh empire in the north of his dominions. His fame and power must have been great, for there is a large division of the Western Tatars, namely the Nogays, who trace their name and nationality to him. This rebellion weakened the khanate, and it sustained some reverses at the hands of the Russians. Yet Bereke's was a great name, and the plains of the Volga were long afterwards known as Desht Bereke. He was a cultivated man, built the city of Serai. The Mameluk Sultans of Egypt, exiles from Kaptchak, were his allies, and one of them built a magnificent mosque at Caffa, a Genoese town on the Niceote, distant three months' journey from Charizme.

The successor of Bereke was Maugon. In 1277 he attacked the Jazii or Jazyges who inhabited the forests in the middle of Lithuania, and took the city of Dediakok, where they had retired. In 1280 he ravaged Bulgaria and Poland. In 1286 his son and successor invaded Thrace and Macedonia. In 1288 the Mogols invaded Hungary and Cracovia; all this while Nagaia had governed an independent sovereignty in Northern Kaptchak. In 1291 he killed the khan of the southern empire and placed his own nominee, Toghtaton, on the throne; the latter, feeling that Nagaia was a dangerous and overpowerful dependent, with Tatar gratitude, had his benefactor killed; but his subjects never submitted, and to this day their roving hordes obey independent khans, although they were forced nominally to respect the superior khanate of Kaptchak. All this while the petty princes of Russia were quarrelling with one another and calling in the ever impartial Mogols to settle their

disputes, thus settling their differences by binding closer the yoke of their greatest enemies. In 1305 Uzbek Khan succeeded his father. He was a great favourite of his people, and for a while all the tribes of Kaptchak seem to have adopted his name. This name was only retained by a few tribes who, as we have already said, invaded Transoxiana and Persia. Uzbek was a good Mahometan, and tried to make his humble Russian subjects adopt his faith; and, in default of converting, he ravaged the broad lands of Russia, Poland, and Lithuania. His successor was the last descendant of Maugon Khan, who ruled over the Kaptchak. On his death anarchy succeeded. The strong hand of Ourouss Khan united the various tribes again. All this while the Grand-dukedom of the Russians was disposed of at will by the Mogols.

Tocatsuish, who succeeded Ourouss, was at first the protégé and then the enemy of Timour. In 1388 the army of Kaptchak, composed of Russians, Circassians, Bulgarians, Kaptchaks, and Crim Tatars, invaded Khojend, crossing the Sihon. Timour won a great victory, and then, marching across the Khirgis desert, passing the Tabal and the Samara, he advanced towards the Iaik. He defeated Tocatsuish, ravaged his country, and returned to Samarcand. In 1395 Tocatsuish invaded Persia. Timour drove him out, crossed the Caucasus, defeated Tocatsuish, and ravaged Southern Russia; ending by destroying Serai, the capital of Kaptchak. Timour's invasion led to great anarchy in the Kaptchak, and this ended in 1500, when the last khan who ruled over the whole country, namely, Mengheli Khan, died, in the foundation of the three independent khanates of Casan, Astrakhan, and Crim. The two former were very short-lived. Their extinction and absorption by the Russians I have detailed elsewhere; I have also shewn in the beginning of this paper how Crim became subject to Turkey, and became also its chief weapon of offence against Russia. We have thus epitomised the history of the Tatars as it affected the west. I will now give a short retrospect of their influences in an ethnological point of view.

Our difficulties are caused chiefly by the multiplication of differences in ethnological works. We must remember that Turan, the country beyond the Oxus, and including all Tatar, Mongolia, and Siberia, has ever been inhabited by races whose names are multiplied by their innumerable divisions into tribes and clans. Each name becomes associated with some idiosyncrasies to which we attach ethnological value, whereas the majority of them are of neither more nor less value than the names of families in England. The races which inhabit all these vast areas are more or less related to one another. They

all speak languages of the agglutinative type, and have many words of their vocabularies in common. They all have features and a physique which would be classed in Blumenbach's system as Mongolian. They are all, more or less, nomads—hunters and fishermen.

If we take tribes from remote areas, we shall find, no doubt, great marks of difference; but these are all shaded off when we examine the intermediate links. It is impossible to classify any tribe rigidly as belonging to any one class. If by Ugrian we mean those tribes living in the north of Siberia, of which the Fins and Ostiaks are types; by Turk, those prouder races which have been the frontagers of a civilised empire, and have thence received grafts of a more energetic blood, and have had their language and manners altered and corrupted, of which the Zagatai Turks are the type; and by Mongolian, those cognate races who have adopted the religion as they have been affected by the blood of the Chinese, it is as far as we can safely go. The opinion of the writer is, that the Ugrians are the substratum of all these races. That the Turks are but Ugrians mixed with Tajick or Persian, and with German blood, and the Mogols are the same race mixed with Chinese blood. The main effect of the Mogol invasions was the drifting towards the west of tribes marked by Mogol features and the displacing of tribes having a more decided Turkish feature. I do not think that south of the Jaxartes the infusion of Mogol blood was very great. The higher caste, the aristocracy of the country, was probably recruited from that source, but the main element in the various Mogol colonies of Persia, Khorassan, and India, was undoubtedly Turkish. The great Mogol area at present is the country surrounding the great desert of Goli, bounded on the east by Manchuria, on the south by the Great Wall of China and by Thibet, on the north by the Amoor, and on the west by the Little Altai, etc. Not that in all this area we have a homogeneous people. The Buriats, who live north of lake Baikal, and form the chief element of the population of the government of Irkulska are a transition race, and have many Turkish peculiarities. The Khalkas, who live on the borders of the Amoor, are also modified by foreign contacts. But, speaking generally, this area now contains the main strength of the Mogol population. Its most western element being the Kalmucks who live.

Whether the Moguls had advanced as far as the Little Altai before the time of Zenghiz is an obscure question, depending a good deal on the nationality we assign the tribes known as Naymans, Keraites, and Merkits; and I do not propose to consider it in this paper. There can be little doubt that before this time the Mogol influence, *west* of the Altai and in the

deserts of the Khirgises, was not great, for we find the Khirgises then subject to the Igours and the Turks of Transoxiana, at least, so far as my information goes. After the time of Zenghiz these deserts of the Khirgises formed the great marching road of the invaders. In the time of De Guignes the Khirgises were subject to Taschkeut, now they are divided between the Russians and the Chinese. They are divided into four divisions, namely the Little, Middle, and Great Horde, and the Karakalpacs. They occupy the country between Kaptchak and the country of the Eastern Kalmucks, and they resemble the Kalmucks in dress and appearance, and can muster 50,000 men. The Karakalpacs, who live in Western Turkistan, near the Caspian, are otherwise known as Moukats, a name which reminds us of the Mogul tribes. Their religion is a debased form of Mahomedanism, but they have neither Koran Mollakis, nor Mosques, and they are at constant war with all their neighbours save the Uzbeks, who are, like them, Mahometans. We may look upon them as a mixture of Turks and Moguls, with the earlier Siberian tribes. I shall have to revert to them in the second part of this paper.

I have already said the Tatars of Cazam are of remarkably pure Turk blood, the same remark applies to all the Tatars of the towns, who are, to a great extent, agriculturists. The Nogay Tatars who form the roving population of the Steppes, and who call themselves Moukats, are, according to the testimony of Dr. Clarke, Mr. Guthrie, and De Hell, distinguishable from the former by their coarser features, approaching in this respect the Ugrians and Moguls; their food is flesh and milk, and their religion but an apology for that of Islam. Among the old writers they are divided into Great and Little Nogays; the former living in Astrakhan, etc., the latter on the Don and the Kuban. The names of their tribes recall many interesting ethnological discussions. They prove how mixed a race they are. Among them are Kaptchaks, Naimans, As. Maudzab, Igours, etc. They numbered 2,835 tents in 1732.

De Hell has collected their traditions, which hardly harmonise with the accounts of De Guignes. I prefer the account of the latter. We have already seen how Nogaia formed an independent sovereignty to the north of the Kaptchak. We have abundant traditions among the Bashkirs to prove how very great was the influence of the Nogays among them formerly, not the least of which is the fact that one great division of the Bashkir territory is still called Nogay Street.

From this area, among the roots of the Ural mountains between the Kuma and the Volga, the Nogays spread to the south and west. This happened chiefly on the decay of the

other khanates in the sixteenth century. In 1613 they ravaged the Ukraim, and passed the river Occa. Thence they spread over the country north of the Crimea, where they still remain in detached fragments. Among these are the Budziaks who live between the Bug and the Danube. For a long time before Bessarabia was conquered by the Russians these Tatars had been independent, and were ruled by their own Mirzas. On the Russian advance most of them crossed into Turkey; the few who still remain are now subject to Russia. North of the Euxine and the Sea of Azof, and south of the Kouma to the Caucasus, the Nogays were nominally subject to the Crim Khan. They are known as Black Nogays, and are celebrated for their predatory habits.

The steppes which border all the northern half of the Caspian are, as they ever must have been, the homes of wandering nomads. No other life than that of a nomad would be possible there. It is not strange that we find analogies in the pages of Herodotus to customs still prevailing in the camps of the Nogays. These customs are the hereditary heirlooms and necessities of tribes living a difficult and precarious life, and were adopted by each succession of invaders. The absolute subjection of such tribes is almost impossible, a new race cannot in the desert, as in a settled country, make a clean sweep of the old inhabitants. No net can be laid there to catch more than a few, and changes are only effected by gradual infiltration. Hence it happens that we meet in the desert as in obscure mountain districts with the oldest relics of population, and the truth is exemplified in the case of the Nogays and Khirgises.

I have reached another stage in the inquiry. The year 1218, when the officers of Zenghiz crossed the Volga, gives us the date of the first appearance of the Tatars in the west. With this date I will close this portion of my subject.

ORDINARY MEETING, JANUARY 12th, 1869.

ROBERT DUNN, Esq., V.-P., *in the Chair.*

*New Members.*—Captain CHARLES EDWARD STEWART; Captain ALEXANDER HAMILTON, R.E.

Mr. Hyde Clarke made some remarks on the loss the Society had sustained by the death of Lord Strangford.

Mr. Hyde Clarke made the following remarks on the Growth of a New Superstition relating to the Possession of a Lion Shilling:—